/95 cont./

i) IHWANA OR YONA

*101 1) People-Name-Language. -- We were unable to find out for certain the meaning of the name Ihwana or Yona; it might be the name of a fish. The language is of the Tukano family, as is seen from the Vocabulary that we collected in the Wextá maloca on the Pirá-paraná near the mouth of the Komé-ya.

[142] The individuals of the maloca were slighter and had more delicate features than the Tukano. All the men had pierced [30] their ear lobes, keeping them open with a bunch of bird feathers. A cord binding the arms a little below the shoulders, and red paint across the face, indications perhaps of some feast a short [142] time before. Dark hair, cymotrichous, with slight waviness, and eyes lighter than those of the Tukano.

2) Habitat and inhabitants. -- They reside in malocas along the Pirá-paraná and its small tributaries nearby, and below the cachoeira of the Beijú, where at low water one can see a beautiful design that resembles a Chinese dragon. Because of a lack of interpreters, we were unable to find out the number [161] of members of the tribe or /96/ its subdivisions. From the information obtained, we think it might be concluded that there are still several hundreds.

j) KÕ'NEÁ OR ARAPÁSU

1) People-Name-Language -- They call themselves Kõ'neá (in Tukano Kõ-rẽá), the name of a variety of woodpecker called arapásu in Nheengatú.

[173] According to reminiscences of an ancient tradition, it was a very numerous and brave tribe. When individuals of other tribes passed the river Uaupés in the zone dominated by the Arapásu, the latter surrounded them, took away all their products, and afterwards sank their canoes, allowing them, however, to escape. The victims would avenge themselves "blowing" [161] (that is, casting an evil spell; cf. VII -- 2, e (l)) on the Arapásu, who, little by little, became extinct.